THE LATTER-DAY SAINTS

MILLENNIAL STAR.

"Holiness unto the Lord."

No. 45, Vol. XXXIV. Tuesday, November 5, 1872. Price One Penny.

GENERAL CONFERENCE.

(From the Deseret News.)

The Forty-Second Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, met in the New Tabernacle, Salt Lake City, Sunday, October 6, 1872, at 10 a.m.

Conference opening on Sunday, the weather being fine and the people in the settlements having mostly gathered their crops, the attendance was unusually large for a first meeting, there being probably in the vicinity of ten thousand people assembled.

There were present on the Stand—

Of the First Presidency—Brigham Young, George A. Smith, and Daniel H. Wells.

Of the Twelve Apostles — Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, jun., Joseph F. Smith.

Patriarch—Joseph Smith.

Of the First Seven Presidents of Seventies—Joseph Young, Albert P. Rockwood, and Horace S. Eldredge.

Of the Presidency of the High Priests' Quorum—Elias Smith, Edward Snelgrove, and Elias Morris.

Of the Presidency of this Stake of Zion—George B. Wallace, and John T. Caine.

Of the Presidency of the Bishopric—Edward Hunter, Leonard W. Hardy, and Jesse C. Little.

There were also Bishops, Elders, and leading men from every settlement in the Territory.

Conference was called to order by President Brigham Young.

The grand choir sang—

"Praise ye the Lord! my heart shall join,
In work so pleasant, so divine."

Opening prayer by Elder Orson Hyde.

"Earth, with her ten thousand flowers,
Air with all its beams and showers,"

was sung by the choir.

PRESIDENT BRIGHAM YOUNG

addressed the Conference. He requested the people assembled to be as still as possible, as the building was large and it was consequently difficult to make all hear. He also requested that those who might speak should direct their discourse in a direct line from the Stand, without turning to the right or left. It was not necessary to speak excessively loud in order to be heard throughout the building, but each word should be distinctly enunciated, before commencing to articulate others.

President Young then spoke of the

objects for which the people met together in Conference. The various influences calculated to lead away the Saints from the spirit and genius of the Gospel of Christ were alluded to in a clear and pointed manner. It was shown, in the discourse, that but a few of the people were able to bear prosperity. In prosperity many were liable to forget God, when they had most reason to be true to his cause, and show to him the devotion and gratitude of their hearts. There were some, however, who could be prospered materially and thank God for his blessings, and who were willing to sacrifice all, if necessary, for the cause of righteousness.

The speaker next drew a vivid picture of the present condition of the Saints. He spoke of the causes of their gathering from the various nations, as well as the objects of their coming to this land, and pointed out the way in which the people could promote the cause of God and prepare for the coming of Christ.

PRESIDENT GEORGE A. SMITH addressed the assemblage. He said if Latter-day Saints wished to be edified, they would be so according to their faith. If faith was exercised in God for our speakers to be inspired to deliver to us the revelations of the Almighty, our desires would be gratified.

The speaker described the inevitable results of apostacy from the truth—infidelity and its concomitant evils. He contrasted the present with the past temporal condition of the Saints, showing how greatly the Lord had blessed them. He was sorry that, in many instances, an increase of wealth had not produced a corresponding increase of faithfulness, but rather the contrary. Many who, when poor, faithfully and punctually paid their tithing, now neglected that important duty. He explained the nature of the law of tithing, and showed that compliance therewith was required of all the people of God in every age. He alluded to the bountiful harvest of the present season, and exhorted the Saints not to place themselves in the position of the people of Israel who lived in the days of Malachi, who were charged with robbing the Lord. This charge was preferred because of their neglecting to pay their tithes and offerings.

President Smith next alluded to the recent visit of himself and other brethren to California, and to their visits to various sectarian churches in that State. It had been between thirty and forty years since he had visited such religious institutions previously, and it was his opinion that they had made no visible progress during that period. He alluded with satisfaction to the condition of the Sunday school system of Utah. The speaker then bore testimony to the fact that God had raised up Joseph Smith to introduce a progressive system of religion, in which were the principles of eternal life.

PRESIDENT DANIEL H. WELLS was the next speaker. He commenced by bearing testimony that the Almighty had restored, in this age, the power and authority of the Holy Priesthood. It was true that the Scriptures existed previous to this restoration, but there were none having authority to administer the ordinances taught in holy Writ as being connected with the plan of salvation. Blessings were the results of obedience only, and could be obtained upon no other principle. The Gospel of Christ was one of promise. The Elders of the Church went forth proclaiming that those who would receive the Gospel would obtain a knowledge, by individual revelation, of the heaven-born nature of its principles.

The speaker continued for some time, showing, in his remarks, that all who would ever attain to an exaltation in the celestial kingdom would arrive at that position by complying with the plan of redemption devised by God, and by laying aside their own ideas of religion wherever they were not in unison with the system adopted by the Almighty. The building up of the kingdom of God on the earth was a co-operative work, and we were engaged in it only so far as we co-operated with and were obedient to the Lord.

The choir sang the anthem,

"Praise God, in his holiness."

Conference adjourned till 2 p.m.

Prayer by Elder Orson Pratt.

2 p.m.

The choir sang,

"Hark! the song of jubilee,
Loud as mighty thunders roar."

Opening prayer by Elder John Taylor.

"T'was on that dark, that solemn night,
When powers of earth and hell arose,"

was sung by the choir.

While the Sacrament of the Lord's supper was being administered,

ELDER ORSON HYDE

addressed the Conference. He read a portion of the 18th chapter of Isaiah, commencing at the third verse, which relates to the gathering together of the people of God in the latter days. After expressing thankfulness for himself and brethren being spared to mingle together, and to unite their testimonies regarding the goodness and work of God, he delivered a discourse on the fulfillment of the prophecy of Isaiah, as well as other predictions, relating to the same subject, by other servants of the Almighty, delivered in modern as well as in ancient times. He introduced, as a branch of his subject, and commented upon, the nature of the Holy Priesthood, showing that without it no administrative act purporting to be connected with the Gospel, performed by man, would be endorsed or considered as legal by the Almighty. The speaker also reviewed the causes of the antipathy which existed among the world towards the Saints. His discourse was elaborate, and was illustrated and embellished with appropriate and happy comparisons, and, before concluding, he alluded to the folly of parties in this Territory who were seeking and striving for the overthrow of the Latter-day Saints.

ELDER ORSON PRATT

was the next speaker. He said he would endeavor to impress on the minds of the Saints an important revelation, given through the Prophet Joseph forty years ago, and which was contained in a letter written by the Prophet, at Kirtland, Geauga County, Ohio, and addressed to W. W. Phelps. Elder Pratt then read several extracts from the letter alluded to, which treated upon the laws of tithing and consecration, and also upon the fate of those who apostatized from the Church of Christ. The speaker then treated upon the importance of obedience to the law of tithing, which had been given by revelation from the Almighty. The revelation of the letter just read showed clearly that those who refused to comply with this law would, by this course, cause their own and their fathers' and children's names to be blotted out from the records of the Church. His discourse was short, but powerful, clear and impressive.

Conference adjourned till Monday, the 7th, at 10 a.m.

The choir sang the anthem,

"The earth is the Lord's, and the fullness thereof."

Conference was dismissed by prayer by Elder Wilford Woodruff.

A noticeable feature of this Conference is the large number of singers in attendance for the purpose of participating in the musical exercises, there being a grand choir composed of an amalgamation of the Tabernacle choir and many members from the choirs of the various settlements of the Territory, the whole numbering about three hundred persons. The gathering and utilization of this large body of singers was in response to an invitation issued some time ago by Brother George Careless to the leaders of the different choirs, and to secure harmonious rendition of the various pieces to be sung at Conference he sent them copies of music that was to be used on the occasion, he also had this grand choir practice in the New Tabernacle the evening before the commencement of Conference, continuing each evening subsequent. By this means a degree of proficiency, as evidenced by the beautiful singing, was arrived at, which surprised and charmed all having a taste for music who have attended the Conference.

The following are the names of the leaders whose choirs have contributed members to participate, with the Tabernacle choir, in the musical exercises of the Conference, and the names of the settlements to which they belong—

A. Lewis, Logan.
R. L. Fishburn, Brigham City.
Brother Carter, Lehi City.
J. E. Daniels, Provo.
Wm. Robinson, Beaver.

D. P. Jones, Willard.
W. Frampton, Pleasant Grove.
W. Clayson, Payson.
F. W. Ellis, North Ogden.
F. Weight, Springville.
W. B. Smith, American Fork.
W. J. Pugh, Ogden.
W. R. Jones, Spanish Fork.
Brother Oliver, West Jordan.
Wm. Cottrell, Farmington.

It was estimated that not less than twelve thousand people were in attendance in the afternoon, the huge building being so densely filled that not only were all the seats occupied, but there was, little, if any, standing room left.

SECOND DAY.

Monday, 7th, 10 a.m.

Conference was called to order by President B. Young.

The grand choir sang—

"O God! our help in ages past,
Our hope for years to come."

Opening prayer by Elder Erastus Snow.

"Come, all ye Saints who dwell on earth,
Your cheerful voices raise;"

was sung by the choir.

ELDER JOHN TAYLOR addressed the Conference. He delivered an elaborate and lengthy discourse on the various political and religious systems existing in the world and defined the only true order of government, as exemplified in the organized church and kingdom of God. He commented upon the liberty enjoyed by the Latter-day Saints in contradistinction to the lack of freedom among other people who looked upon the Saints as living under a species of bondage.

The choir sang—

"An angel from on high
The long, long silence broke."

ELDER WILFORD WOODRUFF was the next speaker. He alluded to the departure from the true order of the Gospel by professing Christians. It was almost impossible for them to believe that continued revelation from the Almighty was necessary. The faith of the Latter-day Saints, however, was that it is God's right to rule and dictate by revelation. The law of tithing was given by revelation, and no Saint could neglect to comply with it and retain the spirit of the Gospel. It was the duty of all to assist in building temples in which to attend to ordinances pertaining to the living and the dead. None of the requirements of the Gospel would fall to the ground, for all must be fulfilled. The speaker exhorted the people to draw near to the Lord, that he might draw near to them, and that they might be filled with the light of truth. He also bore testimony to the greatness and the divine nature of the Latter-day work.

The choir sang the anthem,

"I will sing praises."

Adjourned till 2 p.m.

Prayer by Elder Charles C. Rich.

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2 p.m.

The choir sang—

"All you that love Immanuel's name,
Whose spirits burn with ardent flame."

Prayer by Elder Joseph F. Smith.

"Awake, ye Saints of God, awake!
Call on the Lord in mighty prayer;"

was sung by the choir.

Elder Charles C. Rich was the first speaker this afternoon. He spoke of the beneficial results of obedience to the will of God, as manifested by the way in which the Almighty had blessed the Latter-day Saints, temporally as well as spiritually. He also alluded to the harmonizing tendencies of the principles and spirit of the Gospel, as seen in the gathering together and uniting in the strongest bonds of brotherhood so many people from various nations as were represented among the Saints in the valleys of Utah. The speaker continued for some time, dwelling particularly upon the necessity of the people performing duties pertaining to the present in order to lay an immovable foundation for future happiness and glory. He also bore testimony that Joseph Smith and Brigham Young were Prophets of the living God.

Brother and sister R. L. Fishburn and Brother George Gilbert sang "The Mountain brave," the grand choir joining in the chorus.

ELDER LORENZO SNOW was the next speaker. The main portion of his discourse was devoted to explaining the peaceful nature of the

mission of the Savior, and in showing that the mission of the servants of God in this age was of a similar character. He also spoke of the saving and happifying agencies of the Gospel of Christ, as made manifest in the satisfactory condition of the Latter-day Saints. The fears of those who entertained the opinion that the Saints were evil disposed and inclined to wrong their fellows were entirely groundless. Their mission, like the Savior's, was one of peace and good will to mankind. They were desirous of saving all people from the tide of corruption with which the world was flooded, as well as from poverty and distress. President Young, under the blessing of God, had done more in this direction than any other man living. Numbers of people had been brought from the midst of poverty in the countries of Europe and were now enjoying a competency of the comforts of life in these valleys.

Elder Erastus Snow addressed the assemblage. He stated that the Lord had said that Zion consisted of the pure in heart. The nations had corrupted their ways and the Saints had therefore been commanded to come out of the various nations of the world, and they had been called Zion. The Saints had been separated from the world by the preaching of the Gospel. They should also separate themselves from the corruptions and errors of the wicked, that they might carry forward the work of regenerating the human race. The Gospel was sent for the salvation of all who would be obedient to it, for Christ died for all. There was nothing in the constitution or principles of the Gospel calculated to inflict injury on anybody, but they were designed for the peace and happiness of mankind.

In the course of his remarks Elder Snow treated upon the necessity of compliance with the law of tithing, the word of wisdom, attending to secret and family prayer and other practical duties. If the Latter-day Saints would thus live in purity and holiness, reproving wickedness of every kind, they would soon become a terror to evil doers, for the arm of flesh was powerless when raised against a people who were pleasing in the sight of God. The Saints opposed not their enemies with carnal weapons, but by faith. He concluded by bearing testimony to the truth of the Gospel.

Conference adjourned till to-morrow Tuesday, at 10 a.m.

The choir sang the anthem—

"O, Father, whose almighty power,"

in a most beautiful and effective manner.

Dismissed by prayer by Elder Franklin D. Richards.

[TO BE CONTINUED.]

HOUSEHOLD HINTS.

It is not so material what you say as how you say it. And this rule works famously in other respects, as well as in regard to speaking. Particularly is it adapted to cookery. As some people have the happy art of saying almost anything and having it sound well, while others, less gifted in that direction, can hardly express any thought in a pleasing manner; so some cooks are extraordinarily fortunate in having a way of fixing up good and tasty meals out of a very little, while others cannot make a palatable dish of any kind, though they may have on hand every luxury that could be desired for the purpose. The best cooks are not those alone who can arrange the greatest variety of dishes, but those who can prepare their food, no matter what it is, in the neatest, sweetest, and most wholesome style. Good sweet bread and butter alone make a far better repast than many rich and dainty dishes improperly prepared; and no woman, whatever her other attainments may be, can be considered really a good housewife, who cannot make these two articles. Neatness and economy should characterize all our domestic concerns. Prudence does not show a lack of generosity,

but quite the reverse; but extravagance and waste are next to dishonesty and should, at all times, be carefully guarded against. And for the sake of the children, great pains should be taken by mothers to have such food on hand as is suited for their age and physical development.

A sensible mother makes the following remarks upon the physical treatment of children:—

"The physical treatment of children is important, but simple, if one wishes to make it so. The main points are, bathing, regularity of eating and sleeping hours, simplicity of food, and out-of-door exercise.

The habit of daily bathing should not be suspended when a child is a few months old. It is very little trouble, and, done handily, takes little time. My experience has been that it is not best to bathe a child in entirely cold water. When he is put for the first time in a bath-tub, the water should be of such a temperature that he may not perceive the transition from the air to the water. I have often heard mothers say that their children could not be bathed; that they screamed as soon as they touched the water. There are ordinarily but two causes for this: either that the child was not introduced to the bath-tub early enough in his existence, or that the temperature of the water was such as to shock him. When your baby is thoroughly accustomed to the tub, you can gradually reduce the temperature of the water, until, after a few months, you can wash him in almost cold water.

A child should eat regularly and simply, but should have some variety of food. I have found that a child soon gets tired of one article, if confined to it. Bread and milk, bread and butter, different forms of toasted bread, simple preparations of corn-flour, rice boiled in milk, and roasted potatoes make a sufficient variety. Give your child plenty of exercise in the open air; if you live in a city, all I can say is, do the best you can; but if you live in the country, there is no excuse for the child not having as much exercise as is needful. If you have a garden, then, in summer, leave him out all day, if he enjoys it; in winter, wrap him up, and send him out in moderate and pleasant weather.

Never mind about his getting dirty at play. His face will be kept pretty clean if he spends enough time in the open air to prevent his taking bad colds, and if you do not allow him to eat between meals.

It is somewhat trying to see your little boy or girl reveling in the midst of a pile of dirt, especially when you remember that Mrs. Herbert or Mrs. Fortescue, whose children always look as if they had just issued from a band-box retirement, may possibly call, and gaze with virtuously reproving eyes; but never mind that. You are living for your child; you know what is best for its health and happiness, and do not allow yourself to be moved from the course which you know to be right by any false fear or pride."—*Woman's Exponent.*

POLISH CUSTOMS.

A Polish funeral strikes an English eye as being a very disorderly affair. In England all is done "decently and in order;" the coffin with its flowing pall, the mourners walking "with solemn step and slow" behind the corpse. Here, on the contrary, the *bare* coffin is placed on an open hearse, on each side of which walk the undertaker's men, dressed in a long black coat bordered with white cord (the sign of mourning), and hats of an indescribable shape; neither round nor square, neither straight nor crooked, unique of their kind. The funeral procession—I speak of a Catholic funeral—is opened by a boy bearing a large crucifix; he is followed by the priest or priests; then such male friends as choose to bear tapers; then the hearse, followed by the female mourners and a miscellaneous crowd, pushing and jostling, praying or quarrelling, according to their disposition, all rushing and striving to be nearest the body. Arrived at the

grave (the corpse is rarely taken to a church), the office for the dead is said or sung, and then the nearest relative present throws the first handful of mould on the coffin, saying, "May the earth rest lightly on thee." It will easily be imagined, that when performed solemnly and reverently, this action is profoundly touching. That the first earth which falls on the coffin of a parent should be placed there by the trembling hand of the son, and with that earth should fall the tear of filial grief, is a custom so full of real feeling, that we could wish it were adopted by ourselves. But, alas! no sooner has this first handful been thrown in, than the crowd push forward, each scratching up a handful of earth and throwing it pell-mell into the grave. The scene is too disgusting to describe. The last time I assisted at a funeral, I saw men, women and children, beggars by the score, all pushing and screaming around the open grave. The grave-digger, tired of waiting until these had done jostling and fighting, at last jumped into the grave, and stamped down with his feet the superincumbent earth. This curious mixture of reverence and disorder is not confined to funeral solemnities. To spit on the church floor, or to dispense with a pocket handkerchief during mass, is a usual habit, not only with the poor peasants, but with persons who ought to know better. Yet, in spite of this, nothing strikes a stranger's eye more forcibly than "the exterior devotion of the Poles." It is an everyday occurrence, and especially during Lent, to see women lying flat on their faces in the middle of the church with their arms stretched out so as to form a cross, during the whole service, a long sermon included. Of course people are obliged to step over them to reach their places. The exceeding indelicacy of such a proceeding requires no comment; but to those who inquire why the Polish peasantry of this nineteenth century are still as ignorant, as superstitious, as credulous as those of the sixteenth, it affords a clue to the answer. The peasants are not allowed to have any self-respect; they still consider themselves as beings inferior to their masters, and, in consequence, not permitted to aspire to a higher degree of civilization. All their relations with their employers tend to foster this sad state of things. Their cottages are holes such as no English farmer would permit a laborer to inhabit. Their bed is straw, sometimes stuffed into a piece of sacking, but more often spread on the bare earth. The tables and stools are of the rudest description; and as to household comfort, it is unknown. It will hardly be credited, but it is a fact, that many of the peasants prefer this state of piggery (pardon the word, reader; it is the only right one), because it is an exact contrast to the condition of the German peasant. Once let a Pole imagine that anything sensible or practicable is German, and he will refuse to use it. As a case in point, I may state that the German children have light and yet capacious knapsacks strapped to their shoulders in which they carry their books, copy-books, &c., to school. I once ventured to suggest to a Polish lady the utility and comfort of this knapsack. The child holds himself straight, his hands are free, in case of rain, to carry his umbrella, and his books are spared many a tumble into the mud or snow. Never shall I forget the air of disdain with which she said, "*My* son is not a *German!*" A few minutes afterwards, "my son" passed through the room with his books and slate tucked under his arm. Before he reached the halldoor, two very distinct cracks told the fate of the slate, and back came the boy for a piece of string to tie the whole together. It is patriotic not to use a knapsack.—*Chambers' Journal.*

It is the duty of every true woman to look as beautiful as she can. It is her duty to brighten and gladden the world with her loveliness just as the flowers and trees, the skies and waters gladden it. Her sense of the beautiful should always and everywhere be cultivated, for thus will her thoughts be made pure, and her mind the home of sweet and lovely things. Refinement comes of a love of all things beautiful.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, NOVEMBER 5, 1872.

IMPROVEMENT.

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PURSUANT to the great law that "there must needs be an opposition in all things," a continual warfare exists between good and evil. This is so in the world at large, in nations, communities, and in individuals. All being exposed to the working of this general law, the Latter-day Saint is not exempt. Indeed all experience combines to prove that the act of taking upon himself the obligations to be a Saint, causes him to encounter all the more opposition. He is opposed by those who love not God and who will not keep his commandments. By such he is reviled, persecuted, and has all manner of evil spoken against him. He becomes as the "offscouring of all things," and as "refuse in the midst of the people." The Saint expects this opposition. All his instruction and experience in the Gospel teach him the strong antagonism between good and evil; and that in choosing the good, he all the more powerfully has to contend against the evil. The Divine Master taught his disciples anciently that if they followed him they should be hated of all men for his name's sake. His own life long experience was one continued illustration of the opposition of evil to good. So has it been, and so it is with his followers: "the disciple is not above his master, nor the servant above his Lord." This opposition is not confined to those who love not God, and who will not keep his commandments. There is an opposing power within the Saint himself. He feels "when I would do good, evil is present with me;" and that, as Paul said, "the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." God does not hold the Latter-day Saints responsible for the opposition of the world to the increase of righteousness, but he does hold them individually responsible for the effects of opposition to the increase of righteousness in themselves.

The Priesthood in teaching the Gospel of Jesus Christ teach the entire subjugation of error to truth, of evil to good; that truth and good, or righteousness, may reign supreme. Having embraced the first principles of the Gospel the Saints are required to go on to perfection, receiving line upon line and precept upon precept. The administrations of the Holy Spirit and of the Priesthood, together with the Scriptures contained in the Bible, Book of Mormon and Doctrine and Covenants, all combine to impart the knowledge of how to live in the light of Christ. It is the duty of every Latter-day Saint to diligently seek after this knowledge from those sources; ponder on the words of Life and in the strength of the Almighty to improve himself. This applies to ungathered Israel. The Saints here must improve in the Divine life; for those with whom they wish to associate in Zion are continually receiving in-

struction from President Young and his co-laborers to improve their life and to become more completely subject to the spirit of the Gospel, in order to prepare themselves for increased power and blessings from the hand of God. Much remains to be done there. More remains to be done by the Saints here. There is so much that the Saints can practice here, that they need by no means lose time while waiting for their deliverance.

Let all be diligent and faithful, for, as the Book of Doctrine and Covenants teaches "Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness, for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward." Let all seek earnestly to know their duty and then do it, "For," as the Lord says, in the Book of Covenants, "if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." And again, "Behold the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days." Again, "I say unto you be one, and if ye are not one, ye are not mine." And further, "See that ye love one another; cease to be covetous, learn to impart one to another as the Gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; * * * and above all things clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always that ye may not faint until I come." All these invaluable instructions can be put in practice here. Of all ungathered Saints, those who hold themselves most in subjection to the spirit of the Lord here, will be the best prepared to enjoy the blessings and glories of Zion when they go there.

J. G. B.

ARRIVAL.—The S.S. *Minnesota* arrived at New York on Tuesday the 29th ult.

CORRESPONDENCE.

AMERICA.

Williamsburg, N. Y.,
October 16th, 1872.

President Albert Carrington.

Dear Brother—Realizing the interest you take in the progress of the kingdom of God, I take the liberty of forwarding to you the minutes of a Conference held in this city, on Sunday, October 13th. We felt the good spirit of the Lord to be with us and everything pertaining to the Conference passed off with the greatest satisfaction. As you will see by the minutes Elder Wm. C. Staines, of Utah, was with us; he gave timely advice and much valuable instruction.

I and my counselors Elders George Bunn and I. J. Elkington, together with the acting priesthood of this Conference desire to perform our duties in faithfulness before the Lord.

This year between forty and fifty of the Saints of this Conference have gone up to the gathering place of God's people. The present prospect is that a larger number will go up to Utah out of this Conference next season; for the spirit of gathering is very strong with us.

Praying God to bless you and all associated with you in the ministry in Europe and with love to you and all at 42,—

I remain, your brother and humble servant,

H. G. BYWATER.

GREAT BRITAIN.

Merthyr, Oct. 30, 1872.

President Albert Carrington.

Dear Brother—I trust that you continue to enjoy good health. My constant prayer is that you may be blessed with every blessing needed to qualify you for the performance of your important duties.

I desire to be dictated by the Holy Spirit as a servant of God, for I realize that I am sent out by the authority of Heaven to teach the ways of eternal life.

The following incidents met with in the course of my travels I have noted down and think well to send to you:—In one of my visits I went to the house of Elder Henry Thomas in Merthyr. I found his daughter Mary very low in a fever. I learned that she was given up by the doctor. I said to her father "I don't give her up. Anoint her with oil in the name of the Lord." He did so; and we laid hands upon her head and in the name of the Lord Jesus Christ I pronounced the blessings of life upon her. I told her she would get well and would live to go into the House of the Lord and there receive her blessings for time and all eternity. From the time of laying our hands upon her head she got better. I have seen her several times since and she is as healthy as ever she was.

My other incident is illustrative of the efficacy of prayer. I felt at the close of a meeting in Merthyr very much impressed to pray for the Saints who are engaged in the pits and iron works. The language of my heart was "O Lord let not the flesh nor the bones of any of them be broken; neither let any of them be killed."

The next morning I went to Dowlais to see the Saints. The first house I went to was Sister Ford's. She has two sons in the works. When I went in I observed tears in her eyes. I asked her the cause of her grief. She stated that the engine had by some means caught the trousers of her eldest son and had torn them off his body, but he had escaped unhurt. His brother had just been home after another pair. She said "I have just come from that little room where I have been thanking God that my son's flesh is not broke nor one bone in his body; that he is not killed. Brother Lewis your prayer is answered."

With kind regards to you and to all the brethren in the office—

I remain

Your brother in the New Covenant,

JOHN A. LEWIS.

SWITZERLAND.

Zurich, Oct. 24, 1872.

President A. Carrington.

Dear Brother—I have felt for some time that I would like to let you know somewhat of my labors and prospects. My health is good, and I feel grateful to my heavenly Father for the opportunity afforded me to proclaim the everlasting Gospel to this part of a fallen world.

The Saints here are striving to live their religion. They do their best to sustain the Elders who are sent here, though they are in poor circumstances. The wages of the laboring classes are low, while prices of even necessaries are high. This makes it almost impossible for the Saints to save means for their emigration; this is especially the case with those who have families to provide for.

Brother John Huber is the right man in the right place. Brother Riser and I feel to sustain him in all his movements in rolling on the great Gospel work in this land. We are, as you are no doubt aware, quite limited in means to do this, but we have so far labored unitedly with full purpose of heart, and feel determined that nothing shall be lacking in faithfulness on our part.

Through the blessing of the Lord we find a few in this country willing to listen to our testimony, and benefit themselves thereby by obeying the requirements of the Gospel. I have baptized 27 persons, and 10 children have been blessed during my brief labors. I thank the Lord for this. There is a good prospect for the future. I feel already rewarded for coming here, and trust and pray that the Lord will use me to accomplish more good. Still I anticipate with joy the time when I shall be released to go to my Dixie home in the valleys of the moun-

tains. I glory in belonging to Utah, and in being numbered with that one people who are trying to learn and live according to the laws of God.

My last news from home brings the sorrowful tidings of the death of my youngest child, which occurred on Sept. 4th. The Great Husbandman has the right to transplant his flowers whenever he pleases. I bow my head and humbly submit.

May the Lord God of Israel bless you in your high and holy calling.

My best respects and kind love to you and brother J. G. Bleak, and all the brethren in your Office.

I remain your brother in the Gospel,

JOHN KELLER.

MINUTES OF A CONFERENCE

HELD AT WILLIAMSBURG, NEW YORK, SUNDAY, OCTOBER 13, 1872.

11 a.m.

After singing and prayer President Bywater made a few preliminary remarks, after which the meeting was addressed by Elders Thomas Hutchison, Samuel Coulson and Phil. Ford.

2 p.m.

Elder George Bunn made a few remarks in relation to voting.

Elder I. J. Elkington reported the Williamsburg Branch, and Elder Wm. Dover the Patterson Branch. The Brookfield, Hyde Park, Blossburgh and Freeport Branches were reported by letter. The reports were all good and accepted by the Conference.

Pres. Bywater presented the authorities in Zion, who were unanimously sustained. Elder S. Coulson then presented the Presidency of the New York Conference, which was sustained unanimously. I. J. Elkington was sustained as clerk of the Conference, and Elder Geo. Bunn as general book-agent.

The Sacrament was administered; after which Elder W. C. Staines spoke on his experience in the Church, and expressed his satisfaction at the good condition of the Conference.

6.30 p.m.

Elders Bunn and Bywater delivered addresses which were listened to with marked attention, after which the Conference was adjourned till April, 1873.

Benediction by Elder Wm. Dover.

H. G. BYWATER, Prest.

I. J. ELKINGTON, Clerk.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 702.

The news of the dedication of the Temple was most gratifying to the authorities of the Church and to all the faithful Saints. They rejoiced in the fact that to the extent of their ability they had striven to build the Lord's House as he had commanded, and in knowing that their diligence in performing the labor had been pleasing to him and that he had accepted the house. Whatever now might be the future fate of the Temple, they had done their duty, and they were released, by the cruel and outrageous acts of the wicked in driving them from it, from further care and responsibility concerning it. While any of the Saints were permitted to remain, they watched over it; but after all the faithful had been driven from Nauvoo, the Temple was discovered one day to be on fire. Some base creature had set fire to it, and it was burned down. His motives for this act were most wicked, and his condemnation will be very great, yet it would have been a painful reflection, had it stood unharmed, to know that its hallowed interior was polluted by the presence of a people who had slain the Lord's anointed, the Prophet and Patriarch of his Church—Joseph and Hyrum

Smith—and had driven forth his servants and Saints into the wilderness.

On the 29th of June the ferryboat, which was built on the bank of the Missouri River for the purpose of crossing, was launched, and on the next day President Young and several of the Apostles moved down to the river for the purpose of crossing. On this 29th of June, 1846, also, another event occurred worthy of note—Elder Ezra T. Benson was elected by the Apostles to be an Apostle in the stead of John E. Page, who had fallen into darkness and been cut off from the Church.

President Young was still very anxious to have a company go ahead that season to secure a location for the Saints in the mountains. He proposed the organization of such a company to the camp, and that it be composed of men only, the families to follow on afterwards. Many expressed their willingness to go and leave their families. He told the Saints that everything that men and hell could invent would be hatched up to prevent the camp from making any progress. He was strongly moved upon to speak plainly to them upon the subject. He said, that if the Church should be blown to the four winds and never gathered again, he wished them to remember that he had told them how, when and where to gather, and that if they did not so gather, to remember and bear him witness in the day of judgment.

There were good reasons for his anxiety on this subject at this time, though they were unknown to him. Even while he was thus addressing the camp, a scheme which had been arranged was then being carried out, that would have the effect to prevent the journey to the mountains that season of such a company as he proposed. Like numberless other schemes, however, which had been arranged for the embarrassment and injury of the Saints, this was overruled for their good. We refer to the orders from the Government for the raising of a battalion of five hundred men, known in history as the "Mormon Battalion." On the 26th of June, Captain James Allen of the U. S. army arrived at Mount Pisgah, had an interview with the leading men of that place and presented them with the following—

"CIRCULAR TO THE MORMONS."

"I have come among you instructed by Col. S. W. Kearney of the U. S. army, now commanding the army of the West, to visit the Mormon camp and to accept the services, for twelve months, of four or five companies of the Mormon men who may be willing to serve their country for that period in our present war with Mexico. This force to unite with the army of the West at Santa Fe and be marched thence to California, where they will be discharged.

"They will receive pay and rations and other allowances such as other volunteers, or regular soldiers receive, from the day they shall be mustered into the service, and will be entitled to all the comforts and benefits of regular soldiers of the army, and when discharged as contemplated, at California, they will be given, gratis, their arms and accoutrements, with which they will be fully equipped at Fort Leavenworth. Thus is offered to the Mormon people now, this year, an opportunity of sending a portion of their young and intelligent men to the ultimate destination of their whole people, and entirely at the expense of the United States, and this advance party can thus pave the way, and look out the land, for their brethren to come after them.

"The pay of a private volunteer is seven dollars per month, and the allowance for clothing is the cost price of clothing of a regular soldier.

"Those of the Mormons who are desirous of serving their country, on the conditions here enumerated, are requested to meet me without delay at their principal camp, at the Council Bluffs, whither I am now going to consult with their principal men, and to receive and organize the force contemplated to be raised.

"I will receive all healthy, able men of from eighteen to forty-five years of age.

"J. ALLEN, Capt. 1st Dragoons.

"Camp of the Mormons, at Mount Pisgah, 130 miles east of Council Bluffs, June 26th, 1846.

"*Note.*—I hope to complete the organization of this battalion within six

days after reaching Council Bluffs, or within nine days from this time."

After due deliberation they advised him to visit the authorities of the Church at Council Bluffs, and gave him a letter of introduction to Elder Wm. Clayton, the clerk of the camp. He reached Council Bluffs on the 30th, and immediately placed himself in communication with President Young and his brethren. On the first of July he met with them, and presented to them, for perusal, the following instructions from his commanding officer:

"HEAD QUARTERS, ARMY OF THE WEST, FORT LEAVENWORTH, June 19, 1846.

"Sir:—It is understood that there is a large body of Mormons, who are desirous of emigrating to California for the purpose of settling in that country, and I have therefore to direct that you will proceed to their camps, and endeavor to raise from amongst them four or five companies of volunteers to join me in my expedition to that country; each company to consist of any number between seventy-three and one hundred and nine—the officers of the companies will be a captain, first lieutenant and second lieutenant, who will be elected by the privates and subject to your approval, and the captains then to appoint the non-commissioned officers, also subject to your approval—the companies, upon being thus organized, will be mustered by you into the service of the U. S., and from that day will commence to receive the pay, rations, and other allowances given to other infantry volunteers, each according to his rank. You will upon mustering into service the fourth company be considered as having the rank, pay and emoluments of a lieutenant-colonel of infantry, and are authorized to appoint an adjutant, sergeant-major and quarter-master-sergeant for the battalion.

"The companies after being organized will be marched to this post, where they will be armed and prepared for the field, after which they will, under your command, follow on my trail in the direction of Santa Fe, and where you will receive further orders from me.

"You will upon organizing the companies, require provisions, wagons, horses, mules, etc.; you must purchase everything which is necessary and give the necessary drafts upon the quartermaster and commissary departments at this post, which drafts will be paid upon presentation.

"You will have the Mormons distinctly to understand, that I wish to take them as volunteers for twelve months, that they will be marched to California, receiving pay and allowances during the above time, and at its expiration they will be discharged, and allowed to retain, as their private property, the guns and accoutrements to be furnished to them at this post.

"Each company will be allowed four women as laundresses, who will travel with the company, receiving rations, and the other allowances given to the laundresses of our army.

"With the foregoing conditions, which are hereby pledged to the Mormons and which will be faithfully kept by me and other officers in behalf of the Government of the United States, I cannot doubt but that you will in a few days, be able to raise five hundred young and efficient men for this expedition.

"Very respectfully, your obedient servant.

"S. W. KEARNEY,
Col. of 1st Dragoons.

"Capt. JAMES ALLEN,
1st Reg. Dragoons, Fort Leavenworth."

DANCING.

Dancing is perhaps the oldest amusement in the world, and too natural not to outlive all opposition, yet while we often hear it disparaged, we scarcely ever hear it defended for its extreme reasonableness. A small book entitled "Dancing in a Right Spirit," is the only attempt of the kind I have met with, but the author has greatly limited himself by con-

sidering the question in one direction only. Whilst very rightly and sensibly reminding us how dancing was a religious pastime among the Jews, and how it is nowhere forbidden, but rather commended, in the Bible, he leaves untouched any consideration apart from the Bible, and much may be said in favor of dancing from an artistic point of view. As beauty of color to the eye, as sweet sounds to the ear, so is the luxury of quick, easy motion to the healthy frame. All young things delight to skip and dance. When it hears quick, lively music the child must dance; it is an irresistible, spontaneous instinct, as much as to use its young voice and shout and laugh and sing out its merriment. It is the first praise of the child to its Creator. By enjoying the life he gives it, the child unwittingly, unconsciously, praises him in its bright, swift motion, as hereafter it will do consciously in a maturer form by the life it will lead to his glory. So in the childhood of mankind, men danced before God in the full joy of their hearts. It was a kind of praise to God from these children of the earth's earlier days, and as much the right and natural mode for them to express praise, as it is now the right and natural mode for children to enjoy themselves. Whatever gives us highest enjoyment is most appropriately connected with religion; and as physical enjoyment comes before mental, dancing formed a part of religious ceremonial before more recondite rituals or more abstract ideas superseded it. When that time came, dancing slipped out of the religious sphere. And not only that, but in process of time a grim theology, which would banish all cheerfulness from life, did its best to condemn dancing, together with many other innocent and natural amusements, as sin. But such gloomy views of things are too unnatural to retain the world in their bondage, so dancing is still an enjoyment to thousands; and when nature's pre-eminent right of guidance is more and more recognized, dancing will again assume its place amongst the arts which add beauty and joy to our lives, and, though no longer amongst the rites of religion, will, far from being considered hurtful to the religious sentiment, be seen to be a furtherance thereof in the same manner as are painting, music, and all other branches of the joyous and beautiful.—*Victoria Magazine.*

UTAH NEWS.

The *Deseret News* gives the following:—

Z. C. M. I. Stockholder's Meeting.—On Oct. 5, a meeting of the stockholders of Z. C. M. I. was held in the Tabernacle. The reports of the Superintendent, Secretary, Treasurer and Executive Committee were read, they having been acted upon by the Board of Trustees, and presented to the meeting as their exhibit of the business of the past half year. The reports were most satisfactory. A ten per cent. dividend was declared, and about five per cent. added to the capital stock from the reserve fund for the past year.

Small-pox.—We are informed that Isaac Mills died of small-pox in Centreville, on Wednesday, 2nd of October. There have been in that settlement nine cases of this disease in all, of which two have resulted in death, and three are pending, but are improving.

An Excursion.—A company of leading citizens, by invitation of President Brigham Young, made an excursion on the Utah Southern to the end of the track at Lehi. In the party were three distinguished German gentlemen, who had brought letters of introduction from Hon. W. H. Seward to President Young—Herr Von Schleiden, a member of the German Parliament, but formerly minister plenipotentiary at Washington from the Hanseatic cities, in which capacity he acted thirteen years, and also at the court of St. James;

Herr Johannes Rosing, L.L.D., Consul General of the German Empire at New York; and Herr Leopold Von Bierwirth, formerly President of the Oriental Insurance Co., but now in mercantile business at New York. The trip was a very interesting one to the entire party, but especially to the gentlemen above-named.

The following are from the *Salt Lake Herald*:—

THE COURTS.—Judge Clinton's court was in session on the 7th—as it is every week day—but doing a very limited business.

Judge McKean's court is adjourned over for a week. The judge couldn't afford to miss Conference; and though he hasn't joined "the church" yet, there is no knowing what may happen.

The "Supreme Court of the United States for the Territory of Utah"—that was once the style—was in session yesterday 7th, and will be again to-day 8th, when it is understood the Hawkins' case will come before it. Will the bail be dismissed, and the case killed?

CONTINUED.—The Supreme Court of this Territory has continued the Hawkins' case till February. No need of hurrying this case, as probably by February matters can be "fixed," by the necessary special legislation to put Hawkins through the mill again.

IN CHANCERY.—Suit has been commenced by the surviving partners of Paul Engelbrecht, against mayor Wells, city marshal McAllister, recorder Campbell, and officer Hampton, for the recovery of the simple value of the liquor destroyed by the city when the Engelbrecht place was abated as a nuisance. Now, what has Judge Clinton done that he should be slighted? and how has B. Y. Hampton secured the honor assigned him? The Judge naturally feels indignant. Why should't he?

OF COURSE IT DOES.—The Louisville "*Courier Journal*" propounds the following conundrum:—At the recent election for delegate to Congress in Utah, the official vote stood: for George Q. Cannon, the Mormon candidate, 20,969; for George R. Maxwell, Radical, 1,942. And now Maxwell protests against the giving of the certificate of election to Cannon. As Cannon's majority was merely some nineteen thousand and a few odd votes, it does look deuced hard that Maxwell should be denied the certificate, now doesn't it?

GLORIFI-CATING.—The glorification was held last night, Oct. 12. There was a band, yea, an instrumental band, and three torchlights had a procession. The torchlights cast a lurid glare over the sidewalk down to the Walker House, and there the speakers spoke and the glorificating was made vocally audible. For speakers there were Judge McKean, Judge Strickland—the man who would shoot on such slight provocation—Judge Toohy, of Corinne; Judge Carey, of Illinois; Judge Haydon, and others; but the allusions to Pennsylvania, Ohio and Indiana were extremely meagre, compared with the style in which Mormonism and the Mormons were handled. If the same crowd were to have a wedding, christening, a preaching, a political gathering, a scientific discourse, a horse race or a drinking match, it wouldn't be complete unless they pitched into Mormonism and the Mormons, so having done it in the usual approved style last night—including Strickland's threat about ordering people shot; and having told what they were going to make Congress do—poor Congress—they concluded to wind up the glorification with a general display of self-laudation. There were probably between three and four hundred present.

THE AUTOCRAT.—Strickland last night 12th instant stepped beyond the limits of even a dictatorial judge, as defined by judicial opinions which govern the "ring," and announced himself the self-constituted autocrat of Utah; even mildly talking about ordering people to be shot. People do say Strick. is a bigger fool than he looks.